

of his Sandhya-rite, a person shall
 personally do the
Homa. The merit* of personally performing the
Homa is
 greater than that of getting it done by another.
 A *Homa*
 performed by one's Rittvik (priest', son,
 preceptor, brother,
 or sister's son is regarded as one done by one's
 self. The
 house-holder fire (GarhapUyigni i is identtc'a]
 with Brahma,
 Dakshinagni is same as the three-eyed deity
 (Siva), Ahavaniya
 fire is one with the deity Vishnu; while Truth is
 the god,
 Kumdra. After performing the *tioma*^ one shall
 repeat the
 Mantra, sacred to S'iva (to the sun according
 to others.)
 After that, self-controlled, he shall recite the
 Pranava and
 the Sa*vitri Mantras. He, who daily recites the
 S&vitri Mantra,
 coupled with the seven Vyahritis, as well -as the
 Trip^da
 S&vitri, has no reason to be afraid of any thing in
 this world.
 He, who recites the *Gdyatrit* every morning, on
 leading Ins
 bed, is not attached to sin, as water lies not
 attached to a lotus-
 leaf. The presiding deity of the *Gayatri* is
 described as
 a white-complexioned goddess, clad in silken
 raiments-,
 seated on a full blown lotus-flower and
 carrying a rosary
 of Aksha seeds-in her hand. The goddess should
 be invoked
 by reciting the Yajus Mantra running as,- th'ou
 aft the light
 etc. The gods, wishing, of yore, to see the goddess
 residing in?
 the BrahmaloKa in the disc* of the sun-, itwokerf
 her with the
 selfsame ' Mantra. The goddess should be bid
 adieu, after
 the worship, with acts of obeisance. The deities-
 should be
 worshipped in the fore-part of the day. There is
 n'o higher

god than the Supreme Vishnu; Jrence, he should
 be constantly
 worshipped. An Intelligent person shall not think
 Brahma,
 Vishnu and Shiva as different divinities, but as
 all one and
 the same. Brdhmanas, kin-e, frre, gold, clarified
 butter, the
 sun.god, water, king, the eighth in the list, are
 always auspi-
 cious in this world. Hence, one should
 constantly view,,
 worship and circumambulate these eight holy
 ones.

The cultivation of Vedic knowledge ccmsists in
 constantly
 studying their contents, inconstantly
 conormitti^g them to